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THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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SEPTEMBER, 1835.

Art. I. *Review of Sommerville, on the use of the Psalms.*

"*The Psalms of David, designed for standing use in the Church. By the Rev. William Sommerville, A. M. Halifax, N. S.* 1834." 76 *pages, octavo.*

The above is the title of a work inscribed to the Presbyterians of Horton, a township of Kings county, Nova Scotia. It appears from the statements of the author, to have been designed to confirm the minds of his congregation in a change effected by his instrumentality, from the use of songs of human composure, to the use of the inspired Psalms, in divine worship. The only book which he had seen on this subject was Doctor McMaster's Apology. And his chief inducement to publish any thing of his own, in preference to the circulation of that excellent book, was, that it embraced much relating to the controversy in the U. States, which was not necessary to meet the difficulties in the way of his people.

The main arguments of Mr. Sommerville, appear to be novel, ingenious and weighty. And as his book may not have an extensive circulation in the U. States, a summary view of its contents will probably be found interesting to the readers of the Monitor. The whole book is worthy of being read. The style is accurate, dignified, and sometimes elevated. The spirit moderate but firm. He speaks strongly in behalf of truth, yet treats his opponents with tenderness and respect. The sentiments indicate good judgment, and the arguments are stated in a clear and forcible manner. The chief fault is, that the illustrations, though just and striking, are sometimes more numerous than necessary. If the particular arguments used had been somewhat abridged, and if others which have been employed, had been briefly stated, the power of the whole book in carrying conviction to the mind, would have been greater. The nature and proof of the inspiration of the scriptures, which are insisted on at considerable length, are an example of this kind. Though it is painful to reflect that there is too much reason for bringing in these topics in answer to the reasonings of opponents. There is justice in what the author states, that these reasonings usually proceed on the supposition that the Psalms at least are not inspired either in the original or in any faithful translation. And he would have found still more evidence of this, if he had seen a late comment on the epistle to the Romans, in which the

Psalms and the Spirit of the gospel, are reconciled on the ground that David is to be regarded in many places as writing under the influence of his own evil passions: a reflection excessively severe when made against an uninspired author; but when made against the words of the Spirit of God, who spoke by David, it is absolutely deistical, to use the most moderate language which truth will admit of our using.

In the introduction, Mr. S. gives a general statement of the question at issue. He advocates the exclusive use of the book of Psalms, and rests his proof on the four following facts:

"I. The Psalms are given by inspiration.

II. They were given to be sung by the members of the Church—the worshippers of God.

III. No subsequent book or books have been written by inspiration for the same purpose.

IV. The book of Psalms is no less adapted to the present state of the Church, than to her state when they were originally written."

The body of the book contains six chapters, a conclusion and an appendix, in confirmation of these four facts.

Chapt. I. is on the question, "Are the Psalms given by Inspiration?"

The author proves, by many pertinent citations, the plenary inspiration of this part of the scriptures, and that it is placed by Christ and his Apostles on equal footing with any other portion of the word of God. He states, also, with great propriety, that this fact being once admitted, one of the most daring objections against the use of the Psalms is removed. This is, that they breathe cruelty and revenge, and contain language hardly fit for a Christian to utter. He also contrasts here, as has been frequently done, the sayings of Christ and his Apostles, with the language of the Psalms, to show that if the spirit of the Psalms be improper, the spirit of the New Testament cannot be vindicated.

Chapt. II. is on the question, "Were the Psalms given to the Church that they might be sung to the Praise of him by whom they were dictated?"

"The truth of this proposition," says the author, "appears from the titles given to them, and the manner in which they were used in the Jewish Church by divine appointment."

He here states that Josephus mentions their being written in metre, that some of them were Hexameters, some, trimeters, some, pentameters, some, other kinds of metre. Their being called Psalms and Songs, Songs of the Lord, and Songs of Zion, proves that they were designed to be sung in divine worship. It is also evident that they were so used by the Israelites, who speak as being interrupted in this pleasing work at Babylon, "How shall we sing the Lord's Song in a strange land!" Various other cases are adduced, where mention is made of the Psalms, as given for the public praises of the Church, and employed by her accordingly. It is also noticed as deserving particular attention, that psalms found in other parts of the word, are sometimes repeated in the Book of Psalms, sometimes not. Their being repeated, could not have been for preservation, as they are preserved elsewhere; nor could it have been to make a full collection of these songs, as some are omitted. It appears, therefore, that the Spirit designed this as a collection of all that was for regular and standing use in the public and social services of the church. He has not left even the selecting of these songs to weak, erring men, but has by this divine collection of them into one book, intimated to us what was designed for general and constant use, and what was private and temporary. We think with the author, it would be very difficult to find any other satisfactory reason for such a selection being made by the Spirit.

In discussing the general question in this chapter, an argument is intro-

duced which we do not remember to have seen applied to this subject before. The spirit of it is found in the words of the heathen Poet,

> "Nec Deus intersit, nisi dignus vindice nodus
> Inciderit."——

"Let not a God be introduced, unless a crisis shall have arrived which is worthy of his interference." "In other words," says Mr. S., "A God should never be brought forward when there is not something to be performed which man is unable to accomplish." He shows that in the works of creation and providence, and in miracles, God accomplishes by himself, only that which requires infinite power, and employs finite means for every thing to which they are adequate. To select only one example out of a number mentioned. The Son of God put forth his infinite power to restore Lazarus to life, because no finite power was adequate to this work; but he proceeded not a step beyond this, to effect by miracle what could be done by finite agents. He bid those standing by to remove the stone from the grave, and to free Lazarus from his grave clothes. The same principle will apply to the revelation of God's will. He has not interposed to teach us by inspiration common sciences, or things which could have been known without it, but only to teach the great things of his law, and the mystery of our redemption by Christ Jesus, which could not have been understood without his teaching. "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 2.) This principle will also apply to the particular parts of the word, as well as to the word in general. And to quote the author's own language:

"God never immediately appears when the agency of the creature is adequate. But God has given to his Church by the immediate influence of his Spirit the book of Psalms to be used in the celebration of his praise. Therefore man, not immediately directed by the Spirit, was inadequate to the composition of such a book for such a purpose."

This argument is corroborated by a notice of the qualities essential to a book of praise; such as its perfection, its adaptation for general use in all ages and nations, and for meeting all the diversified cases of individuals; qualities which man is no more able to give to this part of the Bible, than to the whole book. The argument is farther corroborated by a notice of the easy and almost inevitable introduction of things improper, such as party spirit, national prejudices, and errors into works composed by men. This is an argument which is gathering strength in proportion as this corruption of the divine ordinance of praise continues and extends.

"Let us, therefore," says the author, "with one heart resolve, and with one voice proclaim our determination, to have no other songs than those which sustain the character of the Songs of the Lord, and in which, being the very word of God, we are sure there can be no error."

Chapt. III. is on the question, "Has a second collection of Songs for the use of the Church been given by inspiration?"

We are sorry that the limits of a review forbid our quoting the whole of this chapter. It begins with some interesting observations respecting the Providence of God in so ordering it that though other things were written by the inspired penmen, besides those written by inspiration, yet nothing of this kind has been preserved. We have accounts of books written by Nathan, Solomon, and others which were probably no more inspired, than the book of the Chronicles of the Kings of Media and Persia, of which we read in the book of Esther. The design of God in so ordering it that no uninspired book of an inspired penman has been preserved, appears to be to prevent an undue reverence to such writings, and so a confusion of mind in respect to that wide difference which ought always to be made between the word of God and the word of men. The

author proceeds to show that no songs made by Christ or his Apostles have been preserved, and that there is no evidence that any were composed by them. They always refer to "The Psalms" as the only book of the kind; it is evident that this book was employed by them in praise, and we have no evidence of any other compositions being used. The author treats with merited contempt, the capacity or integrity of the man who would infer authority for human compositions from the mention made in the New Testament of "hymns," and of "psalms, hymns and spiritual songs." He repeats without disapprobation the usual explanation of these terms, and the supposed reference to the titles in the original Hebrew and in the Septuagint. It is his opinion, however, that these terms do not apply to different portions of this book exclusively, but any of these divine songs may be considered as a "psalm or song," a psalm, a hymn, or spiritual song, according as there is reference to the manner in which it was sung, the matter of it, or its divine origin. He illustrates this by various similar cases, such as the names of ministers, stewards, &c., given not to different officers, but to denote different things in the same officer; the names of laws, testimonies, precepts, judgments, statutes, word, &c. given to the Scriptures, not to denote different parts of these to the exclusion of the rest, but the various characters of the same parts.

The author proceeds to notice, that though the inspiration of the Book of Psalms is not directly called in question, or the inspiration of such men as Newton, Doddridge, Watts and Wesley, expressly maintained, yet the introduction and defence of human composures in preference to the Psalms, has produced great indistinctness on this subject. He shows that while the apostles were content that their writings should be on equal footing with those of the prophets of the Old Testament, Dr. Watts has put himself far above them, by confounding spiritual illumination with infallible inspiration, so that he considered himself, though least in the kingdom of heaven, better qualified to compose songs of praise for the church, than those who, under the Old Testament, were infallibly inspired. But passing over what is said in the Preface of Dr. Watts, which has been so often and justly exposed, we shall quote entire the remarks made on the preface of another man to a book of hymns partly *his own* and partly selected. We were not before aware that John Wesley had written any thing so out of all measure arrogant.

"Another (John Wesley) says in his preface, 'It is large enough to contain all the important truths of our holy religion, whether speculative or practical; yea to illustrate them all and to prove them all both by Scripture and reason. *And this is done* in regular order.' Again he adds, 'May I be permitted to add a few words with respect to the poetry?—Then I will speak to them who are judges thereof with all freedom and unreserve. To these I may say without offence: 1. In those hymns there is no doggerel; no botches; nothing put in to patch up the rhyme; no feeble expletives: 2. There is nothing turgid or bombast on the one hand, or low and creeping on the other: 3. There are no cant expressions; no words without meaning. Those who impute this to us know not what they say. We talk common sense both in prose and verse, and use no words but in a fixed and determinate meaning: 4. Here are (allow me to say) both the purity, the strength, and the elegance of the English language.' Again, speaking of some who had reprinted some of the hymns: 'I desire they would not attempt to mend them, for they really are not able.—None of them is able to mend the sense or the verse.' Nothing more can be claimed [than is claimed in these remarks of Wesley] for the writings of the Holy Spirit. There is neither error nor defect in the matter, and there is no defect in the form. The author of some

of the hymns, and the selector of the rest, has pronounced the book perfect, admitting of no improvement:—*more perfect than the Bible.* Be patient, Reader. I have not made a statement without thought. If I have thought incorrectly, point out the error. This collection contains not only the important, but 'all the important truths of our most holy religion, whether speculative or practical.' Where are the unimportant truths of our holy religion to be found? Doctrines not taught in scripture, are not doctrines of our holy religion at all, but unholy traditions of vain man. The unimportant truths of *our holy religion* must be in the Bible. If the character which the compiler has given of his 'Hymns' be just, in possession of them we would have no cause to regret the loss of the Scriptures. They would form an excellent and adequate substitute, while the minds of the weak would be freed from the difficult exercise of separating between the important and the unimportant truths, and furnished with the proofs which reason supplies of the doctrines of religion, and which are wanting to him who has nothing but the word of God. Let it pass: There is neither error, nor defect, nor redundancy in the hymns of John Wesley!"

Chap. IV. treats of the characteristics of inspiration. The following points are clearly stated, and proved at some length by forcible arguments: "1. The word of inspiration claims *God* for its *author.* 2. The word of inspiration claims absolute *freedom from error.* 3. The word of inspiration is free from *defect.* 4. The word of inspiration contains nothing *superfluous.* 5. The word of inspiration is *authoritative.*" These remarks are concluded by showing that in all controversies on the doctrinal or practical subjects of religion, our final and only appeal is to the Scriptures. Of this the Scriptures themselves furnish us with copious examples. "Whenever Christ or his Apostles appeal to the Scripture, they do it with the most implicit deference and submission, and teach us to consider its decision final." The bearing of these remarks on the question in dispute is unhappily too evident.

Chapt. V. discusses the following question: "Have Psalms and Hymns of modern date been given by inspiration? or, Does the superior light of the last days supercede the necessity of inspiration in their composition?"

In examining this question, the pretensions of Dr. Watts and others are clearly exposed. The author, among other things, notices, notwithstanding the superior *privileges* of the latter dispensation, that those who enjoy them may be so ignorant as to need to be taught *the first principles of the oracles of God.* He mentions the errors, contradictions and weaknesses of the *writers of hymns* as a bad argument of their ability to go beyond prophets, and others, inspired to furnish us with a book of praises. A master, he observes, is above a servant, as a master, and yet the servant as to learning, piety and other things, may be far above the master. So we may be in some respects above those who were inspired under the Old Testament, and yet as persons inspired, they were far above us.

Chap. VI. consists of a number of sections in which the following question is examined: "Are the Psalms of David adapted to the state of the church under this dispensation as under the former?"

The author of course defends the affirmative. In section 1st, he shows that there is no part of Scripture which brings the *Saviour* more fully to view, than the *Book of Psalms.* He notices the many citations from this book in the New Testament which are applied to Christ. For instance, out of seven such citations in the first chapter of the epistle to the Hebrews, six are from the Psalms, and some suppose the seventh also. All the chief things related by the Evangelists, respecting the incarnation, works, sufferings, death, resurrection, ascension and reign of Christ, the rejection of him by the Jews, the combination of princes and rulers, Jews

and Gentiles against him, the reviling words spoken by his enemies, the manner of his death with all its circumstances, the success of his gospel among the nations, and a multitude of such things are very clearly exhibited to our view in this book, so that it is difficult to understand how men can think any thing of Christ lacking in it, and much more how they can call it "a Christless book."

In section 2d, it is proved that "In the Psalms more especially, there is a most happy adaptation of the language to the state of the Church.—Here the author shows that the Psalms teach the inefficacy of legal sacrifices, and speak of them not only as to pass away, but as if already abolished, referring for proof to Ps. 40, 50, 51 and 69, besides many other particular expressions occurring in others. And though there is a use of ceremonial language in a few instances, a contrast is made between these passages and corresponding ones in the New Testament, which are set down in parallel columns. From this it is made evident that the language of the Psalms is no more exceptionable on this account than the language of Christ and the Apostles. It is next observed as to the predictions, against which it is often objected that we sing of things past as yet to come, that these are generally found in the historical form, as things already accomplished, and this is considered as designed by the Spirit to adapt them to every age. Predictions of things admitting a definite fulfilment, such as the incarnation, death, and triumphant ascension of Christ, are spoken of as already fulfilled. Whereas it is chiefly or only where events are predicted, which are to be progressively fulfilled, that the future tense is employed. The 2d Psalm furnishes examples of both kinds. We do not read, "I *will* set," but "I *have* set my King upon my holy hill." This has been accomplished, and is so spoken of in the prediction. But the extension of the gospel to the heathens and their subjection to Christ, are works past, passing, and to pass, therefore the tense is changed, and we are taught to look forward to these works to the end of time. It is not "I have," but "I *will* declare the decree,—ask and I shall give —and thou *shalt* break them with a rod of iron, &c." This point is also illustrated in a clear manner, by a reference to many other Psalms, such as the 21st, 22d, 50th, 31st, 40th, 16th, &c. The great propriety of the use of the present tense, when the sufferings and joys of Christ are mentioned, is also noticed. His people have fellowship with him in these, and he has a present sympathy with them, so that the Psalms may be said to set forth Christ as crucified and glorified among us. Examples of this kind may be found in the 2d Psalm and most of those already cited. The 2d Psalm, for instance, brings Christ to us at once in the midst of his sufferings, "Why do the heathen rage? &c." Can any fail to see how much more this is calculated to affect the heart, and promote the faith, and comfort of God's people, than the cold, historical narrative into which Watts has thrown it for the sake of improvement? But we are forgetting our author.

In his 3d section, he shows that the Psalms contain nothing but the language of unwavering faith. The language of doubt and unbelief is recorded, but not while the penman was under their influence. Such unhappy experiences are related after deliverance, and are not for our imitation, but for warning.

In the conclusion, the author notices the regard paid to the Psalms by the Reformers. These were Luther's "Little book of all saints, in which every man, in whatever situation he may be placed, shall find Psalms and sentiments which shall apply to his case, and be the same to him, as if they were for his own sake alone, so expressed, that he could not express them himself, nor find, nor even wish them better than they are." It is also observed that "The use of the Psalms of David is not confined to a

few inconsiderable and illiterate individuals even now. I rejoice," says the author, "that the cause for which I am an humble advocate is above the stigma that it is the cause either of a party, or of the ignorant and superstitious. It is the cause of Presbyterians in every part of the British empire with a very few exceptions, and these not likely to give a tone to public sentiment, or to exert a very extensive influence in directing public practice. It is the cause of the Church of England. Upon the subject of the Psalms, Episcopalians and Presbyterians are, in principle, perfectly agreed. They differ merely in this, that they use different versions. And it will be seen in the appendix, that one of her greatest ornaments [Bishop Horseley] did not highly esteem the version used in the church of England. Romaine likewise, whose praises are deservedly beyond the limits of Episcopacy, tells us that he occasionally used the Scotch version, 'when it appeared to him better expressed than the English, that he considered it nearer to the original than any other, and that in it, is every thing great, and noble and divine, although not in Dr. Watt's way or style.'

"Many seem to think the subject of the Psalms to be used by the assemblies of Mount Zion, of little moment; that it is a matter of indifference whether, for instance, we use Rouse's *version* or Watt's imitation, and therefore put aside the question as unprofitable and vain. One thing they shall find vain indeed; to attempt to evade the inquiry into the claims of Zion's Songs. It may be postponed, but it cannot be evaded. Ultimately it must come forward, it will press itself with resistless force into notice; and God is never without the means of directing universal attention to one point. The world has frequently been surprised to find the minds of Christians in the most widely divided countries called almost simultaneously into exercise, respecting subjects that had very partial notice before. It is unnecessary to enumerate instances with which all are familiar."

The above extract is all for which I have room. T. B.

Art. II. *Death and Burial of Sarah.*

(Continued from page 71.)

This narrative contains excellent moral instruction in reference to some of the particular duties of the christian life.

1. It teaches that we are to endeavor, in our converse with our fellow men, to maintain good manners. Religion does not destroy good manners, but refines and corrects them. It takes out of the civilities of mankind what is not conformable to the gospel. But on the other hand, it requires that we behave ourselves seemly in our converse with others, whether Christian or Heathen, believers or unbelievers, giving honor to whom honor is due. David, though chosen to the Kingdom in Saul's room, gave due honor to Saul as his superior, while he remained his subject. Paul calls Felix, the Roman Governor, "Most noble Felix," and concludes his Epistles generally with salutations to noted persons in the several churches to whom he wrote them: and here Abraham bowed before the children of Heth. A man may be no less a gentleman that he is a Christian. On the contrary, christianity rightly exemplified, constitutes the gentleman in the right use of the word in its most extended sense, as it disposes those who are under its influence, to all that is kind and beneficent and praise-worthy; It disposes them to conduct themselves in every way as becomes them towards their fellow men and towards their God. We find Jeremiah, in his Lamentations, bringing in this as a

special instance of the great depravity of the people of the Jews in his time, and an evidence of the justness of God's judgements come upon them in the destruction of their city and temple, that the faces of Elders were not honored, which shewed that this and such instances of good conduct, toward those who were in superior stations in life, was not only required of them as a duty, but the neglect of it was a sin as it is still; for the fifth precept of the moral law requires of all that they preserve the honor and perform the duty, which belongeth to every one in their several places, relations, as superiors, inferiors or equals, and forbids the neglect of doing so, or a contrary conduct.

2. In contracts we are to be open and particular. This contract between Abraham and Ephron was made in the gate of the city and in the presence of the children of Heth. The place agreed upon was particularly described in the making of the contract and well understood by both parties: an example in respect to public contracts which should be very specific and open. Those of a more private nature and which repect lesser matters, are to be also open and particular. The parties entering into contract should be made to understand one another; no reserve being had by any of the parties by means of which they may have the opportunity of taking advantage of the other afterwards. If there is a defect of title or a deficiency in the article contracted for, it should not be concealed. Persons in offering lands for sale sometimes take the intended purchaser, a stranger, through them in a way that shows the best, but leaves the worst unseen. A merchant sometimes buys a bad article, and cheap of price on this account, and sells it for a good article and at the usual price of a good article of the kind: or he mixes a good article with a bad, and takes for the article mixed the price of the good article: This is not to be open and fairly correct in dealing.

3. Persons are to endeavor to walk conformably to strict justice in contracts, both in making and fulfilling them. In the contract between Abraham and Ephron, the worth of the field is determined and paid for with strict punctuality, verses 15. 16, and it is very particularly recorded for our imitation. So ought both the buyer and the seller: or persons in contracts both in the making and fulfilling of them to be scrupulously just. We find punctuality in this respect very particularly enjoined in the word of God; as in Leviticus, 19. 13, respecting hired servants, "Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning;" namely, without his consent and to his sustaining an injury thereby; and in Deut. 24. 14, 15, "Thou shalt not oppress an hired servant that is poor and needy whether he be of thy brethren or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it for he is poor and setteth his heart upon it: lest he cry against thee to God and it be sin unto thee." And the Apostle James complains, "Behold the hire of the labourers who hath reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of Sabbaoth." Where there is a hire, there is a contract made or supposed, and this is with great punctuality to be fulfilled, as a failure is an act of injustice done to the suffering party, and often more than the offending party is aware of. And in all other things, justice in this way is to be studied: and both the eighth and ninth precepts of the moral law, which teach the obligations we are under to honesty in our dealings, and to pay a strict regard to truth in all things, serve to shew the absolute necessity of this.

4. Persons should endeavour to live above the charity of others, when not standing in need of it, and especially when in circumstances by which

they might be brought under temptations by means of it. Abraham here, though offered the field of Machpelah without a price, would not accept of it in this way, as he had in plenty wherewith to purchase it. He knew it would, by accepting it as a free gift, bring him more under obligation to this heathen, and he did not know what advantage he might take from it afterwards. Besides, it had made his claim to this place as a possession for a burying place less certain, and therefore he will pay down for it, what it was adjudged to be worth. David, too, when offered the thrashing floor of Araunah, that he might build an altar there unto the Lord, would not take it but at a price. Charity belongs to persons in needy circumstances, and such should be the objects only on whom it is bestowed. They may not be ashamed of it who are in the need, and who as needy, have those in more able circumstances ready to bestow it upon them. For, in such a case, the Lord himself is providing for them by this means, through those he disposes to it, as instruments in his hand in Providence, for their supply. But where it is not necessary, it is neither honorable nor proper to give it, nor receive it. Persons out of love and respect, and in token of friendship, may sometimes shew favours, and though for the present, they are to be considered as evidences of particular regard had to those who received them; yet they often turn out to be bribes, or are considered as tokens of friendship, that bind persons to things which, often conscience and the word of God will not allow them to do, in which case they should be despised. Professors of religion sometimes need them and obtain them: and ministers of the gospel have often friendship shown to them, and respect in this way. But they should always remember that they are not to consider themselves as obligated in one iota by these things, to swerve from what is right to please those who have bestowed their kindnesses upon them: and it is exceedingly ungenerous in those who have shewn their goodness in this way to them, to expect it. It would be far better if ministers who are more exposed to temptations in this way, than others are, and whose particular callings bind them to be particularly exemplary in respecting men, not for their wealth, or for their friendships, in this manner shewn to them; but for what of Christ appears in them, were always placed in such circumstances, as they would not stand in need of such favours, and would be contented with a smaller competence, rather than to be much dependant on the charities of their hearers or others, and were to be shy in receiving them. It would take many temptations out of their way, and be a means of putting their hearers more upon an equality in their regards and in the attention which they are to pay to them. A gift blindeth the eyes often, when persons themselves know it not. "A gift," Solomon tells us, "destroyeth the heart;" and "he that receiveth gifts overthroweth judgement."

5. Difference in religious profession does not loose men from the common duties which they owe toward each other. Abraham bowed before the children of Heth. They were Heathens, yet he did not refuse to shew that common respect to them to which they were entitled as fellow men, possessing the same common humanity with himself: and more especially as they were the lords of the land, having in God's providence at the time, a rightful possession of it, as the proper and principal owners, and he but a sojourner among them. Again, on the other hand, the children of Heth sympathize with Abraham respecting the death of a principal member of his family: and thus they behaved toward each other with decency, in their existing circumstances, whereof a record seems to be made in Holy Writ for our imitation. Men have common duties which they owe towards one another as men, which as Christians

they are not liberated from in respect to those who are not professors of the Christian religion: or in respect to those who differ from them in their profession of it. To neglect these duties towards others, or to observe them wholly or mostly to fellow professors, would shew that persons are actuated more by a love of party, than a sense of duty, in the case. It is to practically disobey, in this instance, that injunction given by Christ to his disciples, and to his professed followers, to the end of time. . "Let your light shine before men, that others seeing your good works, may give glory to your heavenly Father."

6. In our dealings with our fellow men, not what a thing will bring to us, but the real value of it, is what we are to sell it for. This is a dictate of nature's light, as well as agreeable to the law of God, as given to us in the Scriptures, by which, as professing Christians, we are to be regulated in these matters. This child of Heth, guided by the dictates of the light of nature, in selling his field, puts no more price upon it than he concluded it is worth: and this Heathen might put to the blush, many who name the name of Christ in this respect. There is a saying in use with many: "A thing is worth what it will fetch." But a thing, in many circumstances which the buyer may be in, might bring far beyond its true value; and persons are not to judge of the value of a thing so much from the necessity of the buyer, as this is to take the advantage of a brother in case of necessity, as from scarcity of the article and difficulty to come at possession of it, general demands for it, and current price it is held at, together with the use it might be of to the seller, if he retained it. He is to be regulated a good deal in this way. It is worth so much to him if he keeps it: and if he sells it without any necessity to supply another's want, he is in justice entitled to that amount: whereas, on the other hand, if he sells it of necessity, he is to be regulated in great measure by the consideration of what it will be worth, to the person he sells it to. The rule given by our Lord himself, which we are to be guided by in our dealings with one another, is a very plain direction in this case. Math. vii. 12. "Therefore all things whatsoever ye would that men should do to you, do ye even so them: for this is the law and the prophets." In selling, we should, in imagination, put ourselves in place of the buyer, considering what we would be willing to give for the article we are to dispose of, and in buying, put ourselves in place of the seller, taking into view circumstances, and we will not be far wrong in our dealings generally, if we endeavor to practice accordingly.

There is even much gospel in this chapter, which treats of what Abraham did, relative to the disposal of the dead body of Sarah. For,

1st. It teaches that the earthly Canaan was, to the Iraelites, when they possessed it, and to Abraham, Isaac and Jacob, and their posterity, before they got the actual possession of it, a type and figure of heaven, and of that which goes before in the true spiritual enjoyment of believers even in this world. It was to be, and proved to be, a rest to them after their sojourning from the calling of Abraham, until their actual settlement in due time: Whereby was figured out that true rest which believers have in Christ, and is begun to be enjoyed by them in the very moment of believing; and also heaven, as that rest which yet remaineth for them. And Abraham buying a burying place in it and making use of it in the case of Sarah; and afterward in himself: and Isaac and Jacob being buried there even before the children of Israel obtained possession of it: and Joseph's bones being carried by the children of Israel into it, agreeable to the request of Joseph: all this has particular instruction in it to us, and appears to be intended for our instruction, as there is so full a record of these things given in the Scriptures. So particular a record of these things had been made to very little purpose as concerns us, otherwise than as

through these things God's covenant promise is seen to have been accomplishing in their day, and as there is instruction variously given besides, by the relation of them as facts which took place. The instruction they give is this, namely: That as God made special promise to Abraham and afterwards to Isaac and Jacob, concerning the land of Canaan, so they lived and died in the faith that he would give their posterity in due time possession of it. And that as it was a type of heaven, so they lived and died in the faith of being brought to it, when God had his work done with them here, which he had appointed for them; God himself being faithful that had promised: In all which they were exemplary to us. We read in Gal. iii. 8, of the gospel which was preached before gospel times unto Abraham. It was preached unto Abraham, Isaac and Jacob, and others, through these and such things as types and figures of things spiritual, and is preached unto us in the record of them given in the Scriptures, which we are to be endeavoring through grace to profit by. But more particularly.

2d. It teaches that the promise is not fully accomplished to the people of God in this world, and in many parts of it not at all. Abraham was an heir of the promise through faith; yet he obtained it not in the literal accomplishment of it in himself; nor in the full accomplishment of it, and spiritual accomplishment of it here, even in his posterity. Heaven was this promise to Abraham: And it was in it also to all the believing Israelites. That same covenant promise which was made to Abraham is made to us through him: but it is a promise which will not be fully accomplished to us, until we get to heaven. And as respects the literal accomplishment of it, it is not a promise which at all applies to us.

3d. The covenant as a new covenant promise only properly respects spiritual things. If to Abraham the land of Canaan and a literal seed which was to be given to him, was embraced in it, this was a promise of means, which were to lead to the end, according to the Lord's usual way of exhibiting himself through promises to his people. The promise of a literal seed, embraced under it the promise of Christ, the promised seed by way of eminence, as appears from Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many but as of one, And to thy seed which is Christ." And it had its special fulfilment in this to which the other was to make way. And the promise of Canaan as a literal rest, had the promise of heaven as an eternal rest, embraced in it to which the former made way as a type and figure; and as it was to be a place where ordinances were to be enjoyed and plentiful means of grace. Believing Israelites were prepared thereby for heaven, and believers to this very day enjoy the benefit of the instruction which, through Canaan as a type of heaven, is given unto them as the history of the Israelites possessing of it, with its being divided out to them by lot. Its being the land of promise, and God's taking his abode among that people, who inhabited it by these ordinances of his grace, which of old were enjoyed in it; his making himself known to them as their covenant God, and owning himself as standing to them in this character, &c. are all instructive to believers to the end of the world.

4th. When the Lord makes a promise, his people should be, as it were, taking enfeoffment of it. Abraham did so in respect to the covenant promise the Lord made to him by this field, in the purchase of it, and burying Sarah here, and being buried here afterwards himself, by Isaac and Ishmael, his sons, Gen. xxv. 9—Isaac did so in being buried there himself, together with Rebekah, by his sons, Jacob and Esau.—Jacob did so by the charge he gave to his children, that they should bury him there, Gen. xlix. 29, 30, 31: and in burying Sarah there.—And Joseph did so by a similar charge, which he gave to his brethren, namely, that they should

carry up his bones from Egypt and bury them there, Gen. l. 24, 25, 26, which in Heb. xi. chapter and 22 verse, is reckoned to his faith, because it was in the faith that God would fulfil his promise, made to Abraham, Isaac and Jacob, in all its extent, that he gave this commandment, not only in bringing the children of Israel into Canaan, but the coming of Christ, the promised seed, and bringing his chosen people all to the heavenly Canaan in due time.*

5th. Heaven is to the believer but a land of promise. It is in death, and through it, he comes to have possession. The promise of the land of Canaan was given to Abraham, Isaac and Jacob, including them, as well as their seed after them, or posterity, Gen. xvii. 8. and xxvi. 3, and xxviii. 4. This being the tenor of that promise as given to all these Patriarchs. "*To thee* and to thy seed after thee will I give this land." Yet they had no actual possession in it but a burying place. And even those who came after them, and did obtain actual possession, it is said of them in Heb. xi. 39, that they received not the promises, namely, as Christ was in it; and it might be added, as heaven was in it. They had in respect to this as yet but the type and figure. Yet as a land of promise, it is sure to the promised seed, as Canaan the promised land, was to the posterity of Abraham, through the promise which God had made to him. There was little apparent likelihood when Abraham, Isaac and Jacob were travelling through the land of Canaan, as strangers and sojourness and when they had so little possession in it, that they had to purchase for themselves, a burying place, that their posterity after should be the occupants. But so it was. God's promise was sure. The promise of heaven is equally sure to all the spiritual seed.

6th. Persons may receive the promises as to the comfort and benefit of them, when they do not actually receive the things promised. Abraham here found comfort in the promise and benefit from it. His faith led him to expect the accomplishment of it in due time. Sarah's death, though it was to him a trying event, yet through his faith he was the more able to bear it. And he lays her dead body in the grave in the hope, not only of a blessed resurrection, but also of the accomplishment of all promises which respected him and his posterity, and the coming of Christ in due time, with the eternal enjoyment of him in heaven, he was himself to have, and in fellowship too with his beloved Sarah, the partner of his joys and sorrows in this world, and of his hopes through the covenant promise, now taken away from him by death.

Various other important gospel truths are exhibited to us in this passage, which time will not now permit to mention. These are a specimen of the many that might be adduced from it besides; and they shew that

* This so full account of the purchase of this field, with the burial of Abraham, Isaac, Jacob and Joseph there, with Sarah, Rebekah and Leah, as it is interspersed throughout the Scriptures, and referred to by the Apostle, is not related merely as an historical fact, to be handed down to us as such, but for important ends; as, "whatsoever was written aforetime, was written for our learning, that we, through patience and comfort of the Scriptures, might have hope." What end does it serve us to know where Sarah and Abraham, or any of these Patriarchs, with their wives, were buried, whether in Canaan or any where else, were it not from some instruction to be had from it, that would in some way be useful to us. Were it not for such an end, the place of their burial had been concealed from us perhaps, as was that of Moses from the children of Israel, lest they should have paid a superstitious respect to it. But as from the burying place of Moses, there was not that instruction to be obtained: at least the same in kind, as from this common burying place of these Patriarchs, there is no record made of it. It was kept concealed from the children of Israel. This is a special part of the instruction given by this piece of history, namely, that "These all died in faith, not having received the promises, but having seen them afar off, they were persuaded of them and embraced them." Their conduct is for our imitation. Heaven is to us in the gospel promise. We obtain not possession of it in this life. But we are to be taking enfeoffment of the promise, by entering into that rest now which is to be had in Christ by faith, and pursuing after the earnest of heaven in the exercise of the various graces, and in due use of the means of grace, and endeavoring even now, in our measure to sit with Christ by faith in heavenly places in these ways.

there is no fact of the Sacred Scriptures, in which we may not find Christ upon a right understanding of their meaning; and that in many places where upon a superficial view taken of them, he will not be seen at all; upon a right enquiry into these very parts of Scriptures, we will find much of Christ and eternal life.

See from this passage. That things which are recorded in the Scriptures, as historical facts, are not recorded but for some special instruction to be had from them, or example set forth to us by them. And in reading them, we should not satisfy ourselves with the knowledge of the things related as they are mere historical facts: But we should endeavor, in a dependance on the Holy Spirit, which is promised to be given to lead us into all truth, to learn what use we are to make of them; what foundation for faith is here; what example for the practice of Christian duty is set before us; or encouragement to go forward in it is given to us. As a fact related in the Bible is a mere historical fact, it is but the shell that contains meat and sweet in it, and we have to breath through it, if we would have our faith strengthened; our souls nourished and our hearts comforted by it as a portion of God's blessed word. "Search the Scriptures," says Christ, "for in them ye think ye have eternal life, and they are they that testify of me." We must look carefully into them, and enquire into their true import; take what instruction they give to us in every part, if we would find Christ in them and eternal life. We must dig into the field of the word to come at the rich treasure that is hid in it. Treasure is hid in this passuge and in all the word of God throughout. We must dig to find it. Y.

Art. III. *Abraham commanded to Sacrifice Isaac.*

(Concluded from page 83.)

3. The name of this place of deliverance, and the mercy shown to Abraham, teaches us that God will still be ready to support his people in the hour of trial; and will, when in the path of duty, and obedient to his word, protect them, though a thousand dangers, though hosts of enemies, beset them on every side. "Though an host should encamp against me, mine heart shall not fear; though war should rise against me, in this will I be confident.—The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid?" Thus, the grace of the God of mercy supported Abraham under this trial, and filled his soul with calmness and submission. Thus the Lord supported Noah, when the whole world hated, and laughed him to scorn;—the blessing of the Eternal sheltered him and his, when the myriads of a faithless world sank beneath the waters of vengeance. Thus when Daniel would not be driven from his duty by the fear of certain death, but knelt upon his knees, three times a day, and prayed, and gave thanks before his God, as he did aforetime;" the God whom he served, sent his angel to preserve him in the lion's den. Thus the Lord preserved his three servants in the furnace at Babylon, when they refused to defile their souls with idolatry; and made the fierce fires of that terrible furnace as harmless to them, as the refreshing breezes of a summer's sky. Thus he supported his martyr Stephen; and when his body was sinking beneath the blows of his ruthless murderers, the eye of his soul saw the heavens opened, his house of rest prepared, and the Son of Man standing on the right hand of God.

Believer, the same power which defended, the love that saved, the mercy that sheltered and blessed God's people of old; is pledged to protect

you, and to make all things work together for your good. He whose throne endureth forever, is your friend. He whose word controuls heaven, earth and hell, is on your side, and what need you fear.

Fear not for the church. In the hour of her deepest distress she will be supported, and brought safe through the sharpest trials. Thus, when Isaac lay bound on the altar, the hopes of the church seemed ready to receive their death blow. Isaac was the root of that chosen race, of whom Jesus the Messiah was to spring. Now, that heir of the promise is ready to be slaughtered ; and unbelief might suggest, that the promises would fail, and the church's prospects of deliverance perish forever. Look to the issue, and acknowledge, that the Lord of Hosts is wonderful in counsel, and excellent in working. How low, again, was the church when her glorious Head was in his grave. When the blood of Jesus fell on the hill of Calvary, the hopes of the church seemed blasted forever. And yet, then was the hour of her triumph. The cross of the Crucified, becomes a bond of union between heaven, and earth; angels and men.—That cross, is the consolation and glory of the Christian on earth, his support and triumph in death, the theme of his praise through Eternity.

The church has often since been brought apparently to the very brink of destruction; but when enemies were triumphing; and trampling, as they thought, on her *grave*, and the blood of her last friends;—they have been made to feel, by terrible judgements, that God is the refuge and strength of his church, and that to persecute her, is to fight against him. The church *now*, is in a desolate and distracted state. Error has so marred her beauty, divisions and heresies have so torn and polluted her, that she is, indeed, brought very low. In the churches of the Reformation—in the pulpit, by her own ministers, has been forged the sword, that is now piercing her through;—the sword of error which has slain its thousands. She is like a ship tossed in a raging sea, where the winds and waves every moment threaten her destruction; and yet, when her earthly pilots, her ministers, should be awake and watching; like Isaiah's blind watchmen, "they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough" of popularity, and which, they fear, would be endangered by a fearless testimony for the truth.

The church (if the emblem may be used) is filling with error; the ship is among the breakers;—the waves of error are ready to close over her, and engulph souls in the horrible abyss. The enemy are at the gates;—the sword of the destroyer is drinking the blood of souls: and yet the sleepy pilot, the careless watchman, will not see; or, is heard weakly and wickedly boasting, that he is so "much occupied in trying to do good," that he has no time to guard against error, to point out the rocks on which the ship is ready to strike and be dashed in pieces:—so earnest in endeavoring to bring multitudes into the church, that he has no time to examine, whether enemies, are not entering with friends:—so anxious to save souls, that he has no time to look, whether the sword of error approaches his borders:—so earnest and so occupied, in endeavoring to feed souls, that he has no time to examine whether it is arsenic or flour, poison or bread, truth or error, he is administering! Alas! for the church, if such faithless and worldly minded watchmen, were her only protection. Christ is in the ship, and even if "covered with the waves," it cannot sink. The church is safe, the truth shall not perish. This bush may burn, but it shall not be consumed. "God is in the midst of her." The floods of error, and the storms of persecution may rise and beat against her walls, they will never fall; their foundation is the Rock of Ages. He whose hand is Omnipotence, is making the mighty wheels of Providence move in subserviency to her interests. Still, he expects his

ministers and members to be watchful and faithful. You are to defend the truth against the enthusiast, the innovator, and the worlding; to live as a pilgrim upon earth, looking forward to, and preparing for, Eternity:—and to say in holy sincerity of soul, though "all people walk every one in the name of his God, *we* will walk in the name of the Lord our God for ever and ever." (Micah iv. 5.) The truth is assailed, and wo to them that are at ease in Zion. The gospel trumpet has called you to come to the rescue, and war a good warfare. It calls you not to a field of blood, not to the butchery of a brother—the strife of guilty war; but to the salvation of souls. The weapons of our warfare are not carnal, but spiritual; and rendered mighty by the power of God, for the rescue of precious souls, from the deadly embrace of error and sin. Leave the world to its dreams. Be willing to leave your property to perish, to sacrifice liberty, and life, reputation, and friends; but let not souls perish, nor the cause of truth suffer, by your coldness or selfishness *now*. And let no discouraging appearances dismay you. The church, we repeat, shall not perish, the truth shall not die. A day, a glorious day of deliverance for her, and for the truth will yet dawn. "He that shall come, will come, and will not tarry." "The night is far spent, the day is at hand." The very opposition of the enemies of the truth, is promoting its interests. Under the heaviest trials then, that may threaten you or yours, or the church of God; still trust with confidence in thy Beloved. Though a dark cloud of error covers the earth, though the truth lies trampled and bleeding, though the friends of truth should again be seen in dungeons and in flames, or, as now, pierced with the envenomed tongue of the scorner:—though the haters of the truth, and the troublers of Zion's peace, should be high in place, and should raise the throne of their popularity over the grave of buried truth; while the churches they have wasted, and the multitudes they have deceived, trumpet their fame, and shout their hosannahs;—yet be not discouraged. The church is safe. Though all the powers of earth and hell should encompass, "the daughter of Zion may despise them and laugh them to scorn." (Isa. xxxvii. 22.) The truth shall triumph. The standard of heaven, though stained, so to speak, with the blood of martyrs; and assailed by the sword and the fires of persecution, will always have some to rally round it, willing to live and die in its defence:—it will be upheld and carried forward, till on the battle field of Armageddon, it is planted on the ruins of the strong-holds of darkness; and all the ends of the earth shall see the salvation of our God.

4. Look from the type to the antitype; from Isaac to Jesus, and see, by what motives, we are bound to obey all the commands of God; to bow to his will, and live to his glory.

It was the language of the Lord to faithful Abraham: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Christians, how much greater cause have we to know and say, that the Lord loves us, when for our soul's sake, He has not spared His own Son. God had given Isaac to Abraham; had blessed him with unnumbered and undeserved favours; and then, only recollect what he had given:—but now, he has manifested and proved his love to us, in that, while we were enemies, Christ died for us. Did Isaac bear the wood on which he was to be bound and slain?—Look from Moriah to Calvary, and see the sinless Son of God leaving Jerusalem, and as he bears the wood of his cross to the place of sacrifice, sinking down under the weight of that instrument of death. Isaac was rescued in the moment of extremity; the true Isaac was actually slain. Behold the beloved of the Father, bound to the accursed tree. The sword of justice is drawn to smite his soul. The commission was given from the throne:—Awake,

O sword against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts.

That sword slept not. It is drawn out by the hand of justice, and returns not to its sheath till it is plunged in the heart of the Son of God. When the soul of Jesus was sinking in the garden under that load of wrath which was due to us:—when the victim was bound on the cross; God, the Eternal Father, comes forth clothed as in the robes of vengeance demanding from his Son, as the Surety of his people, full satisfaction for all their sins. The blow that would have crushed the Universe into dust is descending—but no voice is heard arresting the terrible stroke. Amazement, we may well believe, was in Heaven, when he, who fills its blessed abodes with glory, was seen, his form marred, his heart full of heaviness, and his soul encircled with the floods of sorrow. If angels ever wept, if sorrow ever entered the land of glory, it was, when the Lamb of God was hung, as the vilest criminal, between heaven and earth: when the blood of the Creator was given for the creature; when God spared not his own Son, but commanded the sword of justice to pursue him till it had entered his heart, till his life blood was poured out. Another victim was provided in the room of Isaac, and the son of Abraham is spared. But when the Saviour was suffering, God the Eternal Father refused to spare him. He loved him *as his Son* as dearly on the cross as on his throne; but as our Surety, he frowned upon him. and permitted the fires of wrath to drink his life's blood. It was our sins that the sword of justice struck at, when the soul of the Son of God was sinking under the Father's hand.

Isaac, though he could have escaped from the hands of his aged father, yet submissively bows to the will of his God. Christian, behold the Redeemer willingly offering himself, and consenting to lay down his life in your room. It is true, he was bound by the hands of wicked men and taken, at the will of his enemies, from the tribunal of the malignant Sanhedrim, to Pilate's hall, to the scoffing Herod's, and finally to the cross on Calvary. But all these sufferings and indignities were voluntarily borne. A word from his lips would have withered the arm that struck him. The hands that they were binding were clothed with Omnipotence. He whom they were dragging as a criminal to a bloody death, was possessed of infinite power. He had but to speak, and the guilty myriads of mankind would have perished, and the universe shaken into dust. The blinded Jews who demanded his death; Pilate who condemned him, the soldiers who crucified him, were his creatures, and held their life at his pleasure. And did the Son of God summon his angels to his aid, or commission his thunders to crush the murderers? O, no. He came to die. He came to suffer for our souls. For us his life was freely given. His agony and his prayer in the garden of Gethsemane, manifested no unwillingness to die. The cup he there plead might pass from him, was not the death of the cross. He did not plead that the decree which appointed him to death, as our Surety, might be revoked. No. Looking forward to the day when he was to be wounded and slain on the cross; he could calmly and cheerfully say, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke xii. 50.) When he was bleeding upon the altar; when he was hung upon the cross; when the nails were driven through his hands and his feet—when he was sinking under a lingering and cruel death, he never complained. His mysterious and agonized cry on the cross was not on account of his bodily sufferings. He complained, not that he was buffeted, spit upon, and crowned with thorns;—not that he was covered with ignominy, and his whole body racked with pain: his only complaint was, that his Father had forsaken him—that the cheering light of his Father's countenance was with-

drawn from his soul. The bodily pangs endured in a death by crucifixion, are indeed dreadful: But these tortures of the cross never dismayed the Son of God. One drop of that burning wrath which fell upon *his soul* in the garden and on the cross, would infinitely outweigh all the pangs, all the united anguish, endured by all the human race, from the apostacy to the present hour. When he plead in the garden then that "this cup might pass from him"; we are not to suppose that he prays for a removal of the death of the cross; and that we might be left to our deserved doom. No. The "cup" which he *then* pleads might be removed, was the mysterious and infinite anguish, which, as our Surety, was *then* convulsing his soul, and forcing from every pore of his body, "great drops of blood falling down to the ground." His soul *then*, as well as on the cross, was in the fire of wrath. It was the wrath, and the curse, due to our sins, that made his "soul exceeding sorrowful even unto death." *Then* as our Surety, the Lord was bruising him. The cup of wrath was at his lips; the sword of justice was entering his soul. It was the ineffable anguish, with which his soul was then struggling, and which he styles in a figure a "cup," which he prays may pass away:—those *penal* and *infinite* sufferings—those waves of divine wrath which for our sins then began to roll over his soul, and his prayer was heard. He is always heard. (John 11. 42. Heb. 5. 7.) "He was heard," says Paul, speaking of his prayer in the garden, and delivered not from death—but from the fear and the foretaste of divine wrath, which had then fallen upon his soul. The "cup" passed away. The agony under which his soul was weighed down, was removed. The floods of sorrow which were rushing upon him, were for a time driven back.

In all his sufferings then, he was a willing victim. He was rich in infinite greatness and glory, and for our sakes became poor. He willingly came down from the throne of heaven, and for us, took in exchange, the meanness of the manger, and the ignominy of the cross. He willingly left all the glory of the heaven of heavens where he had reigned from eternity, to dwell on our polluted earth, and die for the guilty. Though he was from eternity in "the form of God and equal with God," yet for us he willingly *made himself* of no reputation, and *took upon him* the form of a servant, and can we be insensible to such amazing love, or neglectful of the laws and the honor of such a friend?

He who reigns on the throne of heaven, appeared for us as an infant of days in the manger at Bethlehem. He whom the angels of heaven adore, was for us despised and rejected of men. For us, the Son of the Highest was sold, and dragged as the vilest slave before a guilty tribunal; that fallen fiends might not drag us down to hell, and forever glut their fury on the agonized soul. He gave his back to the smiters, to be torn by the lashes of the scourge; that by his stripes we might be healed. The crown of thorns was pressed upon his sacred head, that we might wear the crown of glory. The insulting reed, in mockery of his majesty, was put in the hand of him who sways the sceptre of the Universe; that clothed with white robes, and palms of victory in their hands, his people might stand triumphant in the new Jerusalem. And never did he regret having agreed to die in his people's stead. Even when his soul was suffering, when the cloud of wrath was coming over him, and shutting out the cheering light of his Father's countenance, he loved you still, and rued not the fearful price at which he was ransoming your souls. His heart indeed was broken in the conflict; yet, the load of wrath which crushed him he welcomed for your sake. "What shall we then render unto the Lord, for all his benefits?"—Remembering what your Saviour has done to redeem you, "I beseech you brethren, by the mercies of God that ye present your bodies, living sacrifices, holy and accepta-

ble, which is your reasonable service." Think of the unutterable agonies of the Son of God, and grudge not to serve him, or suffer for his sake. Let the remembrance of his love lead you to resist sin. The sword of justice has written in the blood of the Saviour, that sin is, indeed, an evil thing and a bitter, and will you love, and cling to that, which crucified your Lord? one duty wilfully neglected; one sin wilfully indulged in, may destroy the soul. Say not it is a trifling omission, a trifling sin. Can you think that any sin is a trifling evil, when you listen to the groans that burst from the breaking heart of the Son of God; when the soul of this true Isaac was stretched on the altar of justice, an offering for your sin? Rather say, resting on promised grace, if I forget thee, blessed Redeemer, let my right hand forget her cunning;—let my tongue cleave to the roof of my mouth, ere it should blaspheme my God —let it be stilled in death rather than be left to oppose his truths:—let "mine arm fall from my shoulder-blade," ere it should be lifted up against the cause of Zion, or be found assailing the banner of heaven;—let my body be hidden in its grave, ere it should be left to sin against my Saviour. Thus let every one that nameth the name of Christ, resolve to depart from all iniquity. Look forward to, and live for, eternity. Live as those who have broken forever with a wicked world, and are resolved to live at eternal war with sin. Welcome whatever you may meet with in the wilderness, as coming from the hand of your best friend. The God who supported Abraham, will support you. The love that never left him, will never leave you. The mercy that crowned his obedience with the blessing of heaven; will adorn you with glory, and carry your souls to the "city of the Living God," where, with all the spirits of the just made perfect, you shall serve and adore Him who "hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. To Him be glory and dominion for ever and ever. Amen.

From the (Edinburgh) Presbyterian Magazine.

Art. IV. *Illustrations of Scripture, Critical, Doctrinal and Practical.*

No. I.

Jeremiah xxx. 21. "And their nobles shall be of themselves, and their governor shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord."

It is to be remarked that in this chapter, and in many other places of Scripture, Israel is a type of the Elect or God's chosen. The captivity of the former, is a type of the bondage and misery of the latter, by reason of their apostacy from God: and the deliverance of the former, a type of the redemption and effectual calling of the latter. The descriptions given in this chapter of the captivity of Israel, with respect to its causes and consequences, and their deliverance as to its manner and effects, are still more expressive when applied to the natural state and the salvation of the elect world. The appearance and work of Christ upon earth are connected with both, as the happy result of the bringing again of the captivity of literal Israel, and as the ground of the redemption of spiritual Israel.

Some think that the "nobles" and "governor" mentioned in this 21st verse, refer to rulers of their own, who were to reign over them after their captivity, and who should be religious men, such as Nehemiah who re-

built the wall, and Zorobabel who rebuilt the temple of Jerusalem, and who were over the people. But a little attention to the words may serve to convince us that no human rulers or governors are meant. For, in the first place, the word here rendered "their nobles," is in the *singular* number in the original, and may with the greatest propriety be rendered as in the margin "his noble or glorious one," *i. e.* Jacob's noble or glorious One. Again, in the last clause God is introduced, speaking after the manner of men, in the language of wonder, at the person who has engaged his heart to approach unto him, "for who is this that engaged his heart to approach unto me? saith the Lord." This is language which he never uses concerning any of his creatures, for as no creature can approach unto him to endure his wrath, so in approaching him in a course of obedience, or in serving him, his rational creatures, instead of doing any thing wonderful, do no more than their duty. The wonder is, that any of them should be estranged from God and at a distance from him.

The reference in the text is therefore to none other than the second person of the glorious Trinity, who, in consequence of his Father's appointment, undertook to be the Mediator between God and man; and of his person and office and work we have a very wonderful description in this verse. Not only are the two words rendered "nobles" and "governors," both in the singular in the original, but the pronouns annexed to them are singular, "his noble one, and his governor." Here Jacob's or Israel's glorious One corresponds to "the Lord their God," in the first clause of the ninth verse; and Jacob's "governor" to David their king, in the last clause of the same verse. "They shall fear the Lord their God, and David their king, whom I will raise up unto them." Christ's being called Jacob's glorious One, denotes that he is in himself possessed of all glory and perfection, for Esaias saw his glory and spake of him; and that he is the ground of his people's glorying and rejoicing. Hence in the 45th of Isaiah, verses 24 and 25, "Surely shall one say, in the Lord have I righteousness and strength, even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and *shall glory*." The same person who is Jacob's glorious or noble One, is Jacob's Governor, for he is frequently described as a King or Ruler over the church, the spiritual Israel of God. Thus Is. lv. 4, "Behold, I have given him for a leader and commander to the people." Micah v. 2, "Out of thee, Bethlehem Ephratah, shall he come forth unto me that is to be Ruler in Israel." There the word rendered "Ruler" is the same which is in the verse before us translated "Governor."

There is farther in the verse, which is the subject of our remarks, an expression which we must not omit, since it tends to elucidate what we have said, and furnishes a very striking view of the person of Christ, as God-man or Immanuel. The words which are here rendered "their nobles shall be of themselves," may be read agreeably to the original, "his noble or glorious One shall be OF US," for the Hebrew pronoun is of the first as well as the third person plural; and the following words, "their Governor shall proceed out of the midst of them," are, in the Hebrew, "his Governor shall proceed out of the midst *of him*."

Here then we are informed whence Jacob's glorious One and Governor is. He is from heaven, and also from earth. In this verse God declares that he shall be OF US. This is the manner in which God speaks of himself, and is the expression used to denote the Trinity or Godhead, in Gen. iii. 2. "Behold the man is become as one OF US." In the passage before us we are informed, that the person who is Jacob's Glorious One is of the Trinity: for the Father, as the representative of Deity, says, "He shall be of us." Hence he is called "God's Fellow." Zech. xiii. 7. Again, with respect to his human nature, he is of Jacob, the seed

of Abraham. "His Governor shall proceed out of the midst of him." This was verified in his appearing in the fullness of time, or between the Old and New Testament dispensations; and in his being the immediate descendant of one neither in the highest nor in the lowest, but in the middle rank of society. We have two expressions concerning him in the eighty-ninth Psalm, which correspond to the views which have now been given. "I have laid help upon one that is mighty," which corresponds to Jacob's "Glorious One." "I have exalted one chosen out of the people," corresponding to Jacob's Governor, who is said to proceed out of "the midst of him."

In the first clauses of the verse under consideration, we have a description of Christ in his divine and human natures. In what follows we have the manner in which the Father promises to act towards him as Mediator. "I will cause him to draw near;" we have the consequence of the Father's causing him to draw near him as a Judge, "He shall approach unto me." And lastly, the marvellous and eternal undertaking of Christ, which is the foundation of the Father's judicial procedure, and of his own obediential work. "For who is this that engaged his heart to approach unto me? saith the Lord."

No. II.

Zech. ix. 11.—"As for thee, also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water."

At the ninth verse of this chapter God calls upon the church to rejoice because of the near and certain arrival of her King, and of the happy consequences of his coming. Along with the call to rejoice, we have a description of the personal and mediatorial dignity of Christ, of the nature of his work, and of his deep humiliation and abasement while accomplishing his work. "Rejoice greatly, O daughter of Zion," &c. These words were literally verified in Christ, when he rode in humble triumph from the Mount of Olives to Jerusalem, as is here represented.

In the first clause of the tenth verse, the Father intimates what a great work he would accomplish by Christ. "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off," which may be understood of his beating off the Jews from all their carnal confidences and refuges of lies, through the preaching of the gospel by Christ and his apostles; and of his slaying the enmity between Jews and Gentiles, by the breaking down of the middle wall of partition between them.

In the latter clause Zion is informed more particularly of the nature and extent of Christ's prophetical and kingly offices. "He shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

In the verse under consideration the church is farther informed of something most interesting to her, and which she is most anxious to hear, viz. the nature and extent of Christ's priestly office, verse 11. "As for thee also, by the blood of thy covenant, I have sent thy prisoners out of the pit wherein is no water." Some have falsely supposed that the pronoun "thee," must be understood of Christ; and upon this ground the papists have endeavored to found an argument for their soul-deceiving doctrine of purgatory, as if the Father here promised to Christ that at his death the souls in purgatory were to be released from prison. But from the original it is clear that the pronoun "thee" cannot be understood of Christ, but of the church, who is called, in the ninth verse, "the daughter of Zion," and "the daughter of Jerusalem." Not only does the connexion prove that these are the words of the Father to the church, but, in the Hebrew language, the personal pronoun "thee" is in the fem-

inine gender, evidently because the church is here, as in other places of Scripture, personified and addressed as a woman.

That by the covenant here spoken of is meant the covenant of grace, and by "the blood of the covenant" the blood of Christ, will be evident from what is affirmed of this blood, viz.—"the bringing or sending of prisoners out of the pit." There are only two covenants of life and happiness mentioned in Scripture. These are the covenant of works and the covenant of grace. The former, before it was broken, was a bloodless covenant. The latter was to Christ a bloody covenant. Hence we read in the 10th of the Hebrews of "the blood of the covenant;" and in the 13th chapter, of "the blood of the everlasting covenant." Instead of being of the nature of the covenant of works to lead out of bondage, now that it is broken, it naturally and necessarily leadeth into bondage.—"These are the two covenants," says the apostle, "the one from Mount Sinai," (where there was given a fearful exhibition of the broken covenant of works) "which gendereth to bondage." But what is affirmed here of the sending of prisoners out of the pit, falls in admirably with the very nature and design of the covenant of grace, and agrees with no other covenant.

The covenant of grace is here called the church's covenant, because it was made from eternity with the surety of the elect, who constitute in God's view the principal part of the visible church—it is called hers because she enjoys a visible dispensation of it—and it is called hers because all her genuine members have by faith taken hold of it.

By the blood of this covenant, the elect are sent forth out of the pit, wherein is no water, intentionally in the eternal purpose of God, meritoriously when that blood was shed, and actually in the day of their effectual calling. R. K. E.

ART. V. QUESTION—*Whether, to* drink healths, *be a thing fit to be practised, by the professors of the Christian religion? Answered in the following* propositions.

I. It is too notorious to be denied, that it was originally an heathen custom to drink those which were called, *the cups of health*, in token of respect to the object mentioned in their cups. The great *Austin* truly says, *De paganorum observatione remansit.* It is a *relique of Paganism.* And inasmuch as it is not a natural action, but an action of a religious nature, and as themselves called it, *a devotion*, it is now reached by those oracles of God, which forbid our learning the ways and the works of the heathen, and our walking as the Gentiles in the vanity of their minds, and our keeping the vain conversation received by tradition from our fathers.

II. That which very much adds to the obligations lying upon Christians to abandon this *relique of Paganism*, is the idolatrous and diabolical intentions that gave the first rise unto it. We are assured from all the monuments of antiquity, that the *healths* drunk by the Pagans were first of all *drink offerings* to their *demons*, they were a *cup of devils;* and then sufficiently to compliment their princes and patrons they carried on the offerings to those mortals also; and lastly, the compliment proceeded so far as to take in any friends, whom they saw cause to treat with such flourishes of affection. It becomes Christians to beware of having any *fellowship with such unfruitful works of darkness.*

III. To drink a cup, as a part, or sign, of our invocation upon the bles-

sed God, for the health of any person, is a *superstition* directly forbidden by the *second commandment:* nor is it ordinarily free from a violation of the *third.* And that the drinking of an health is thus designed, and so becomes no other than a *prophane sacrament,* was the judgment of *Ambrose,* when he wrote those words, *Quid memorem Sacramenta? Bibamus pro salute Imperatorum.* To drink an health implies an application to some object for that health: this way of it is unwarrantable.

IV. To begin or follow healths, which bind persons to drink off their cups, is a manifold ofience against charity, justice and reason. Such healths being as the ancients truly called them, *the devils shoeing-horns to draw on drunkeness,* are scandals wherein much brutish folly is committed, and more occasioned. The primitive Christians therefore justly refused them, and condemned them. Great emperors have made edicts against them. Pagan writers have satyrically lashed them. And even Popish writers have reproached the Protestant profession, for their being so much practised under it.

V. Not only the numberless, and prodigious exorbitancies of *health drinking,* are to be avoided by every Christian, but the very proposing our cups to the prosperity of what is therein remembered. 'Tis a vain plea, that we drink no more than a *civil remembrance* of the person, or affairs mentioned in our cups. Why is the action of *drinking* singled out rather than any other for the token of the remembrance? and why is there such stress laid upon a concurrence in the action? It is but a continuation of the old Paganism, which had better be utterly abolished, than thus refined and preserved. Every thing that serves either to revive, or maintain the old Pagan follies, and harden men in them, should be declined by them, that would adorn the doctrine of God our Saviour.—*Mather's Magnalia.*

Art. VI. *Declaration of Sentiment, of the Ohio Anti-Slavery Convention.*

The undersigned, citizens of the state of Ohio, having assembled in convention for the purpose of organizing a State Anti-Slavery Society, avail themselves of the opportunity thus afforded, to make an exposition of their sentiments upon the subject of slavery, and the means which they deem necessary for its removal.

THE SIN OF SLAVERY.

1st. We believe slavery to be a sin—always, everywhere, and only *sin;*—sin, in itself, apart from the occasional rigors incident to its administration, and from all those perils, liabilities and positive inflictions, to which its victims are continually exposed—sin, in the nature of the act which creates it, and in the elements which constitute it,—sin, because it converts persons into things, makes men property, God's image merchandise—because it forbids men to use themselves for the advancement of their own well-being, and turns them into mere instruments, to be used by others, solely for the benefit of the users—because it constitutes one man the owner of the bodies, souls and spirits of other men—gives him power and permission to make his own pecuniary profit the great end of their being, thus striking them out of existence, as beings possessing rights and susceptibilities of happiness, and forcing them to exist merely as appendages to his own existence;—in other words, because slavery holds and uses men as mere means for the accomplishment of ends, of which ends their own interests are not a party—thus annihilating the sacred and eternal distinction between a person and a thing—a distinction

proclaimed an axiom by all human consciousness—a distinction created by God, crowned with glory and honor in the attributes of intelligence, morality, accountability and immortal existence, and commended to the homage of universal mind, by the concurrent testimony of nature, conscience, Providence and Revelation, by the blood of atonement, and the sanctions of eternity. This distinction, authenticated by the seal of Deity, and in its own nature effaceless and immutable, slavery contemns, disannuls, and trampels under foot. This is its fundamental element—its vital, constituent principle—that which makes it a sin itself, under whatever modification existing. All the incidental effects of the system flow spontaneously from this fountain-head. The constant exposure of slaves to outrage, and the actual inflictions which they experience in innumerable forms, all result legitimately from this principle assumed in the theory, and embodied in the practice of slaveholding. What is that but a sin, which sinks to the level of brutes, beings ranked and registered by God, a little lower than the angels—wrests from their rightful owners the legacies which their Maker has bequeathed them—inalienable birthright endowments exchanged for no equivalent, unsurrendered by volition, and unforfeited by crime—breaks open the sanctuary of human rights, and makes its sacred things common plunder—driving to the shambles Jehovah's image, herded with four-footed beasts and creeping things—and bartering for vile dust the purchase of a Redeemer's blood, and the living members of his body? What is that but a sin, which derides the sanctity with which God has invested domestic relations—annihilates marriage—makes void parental authority; nullifies filial obligation; invites to the violation of chastity, by denying it legal protection, thus bidding god-speed to lust as it riots at noon-day, glorying in the immunities of law? What is that but a sin, which stamps as crime obedience to the command, "Search the scriptures"—repeals the law of love—abrogates the golden rule—exacts labor without recompence—authorises the forcible sunderings of kindred—and cuts off forever from the pursuit of happiness? What is that but a sin, which embargoes the acquisition of knowledge by the terror of penalties—eclipses intellect—stifles the native instincts of the heart—precipitates in death-damps the upward aspirations of the spirit—startles its victims with present perils—peoples the future with apprehended horrors—palsies the moral sense, whelms hope in despair, and kills the soul?

INFLUENCE OF SLAVERY.

2d. The influence of slavery upon slave-holders and the slave states, are—an abiding sense of insecurity and dread—the press cowering under a censorship—freedom of speech struck dumb by proscription—a standing army of patrols to awe down insurrection—the mechanic arts and all vigorous enterprise crushed under an incubus—a thriftless agriculture smiting the land with barrenness and decay—industry held up to scorn—idleness a badge of dignity—profligacy no barrier to favor—lust emboldened by impunity—concubinage encouraged by premium, the high price of the mixed race operating as a bounty upon amalgamation—prodigality, in lavishing upon the rich the plundered earnings of the poor, accounted high-souled generosity—revenge regarded as the refinement of honor—aristocracy entitled republicanism, and despotism chivalry—sympathy deadened by scenes of cruelty rendered familiar—female amiableness transformed into fury by habits of despotic sway—conscience smothered by its own unheeded monitions—manhood effeminated by loose reigned indulgence, and a pervading degeneracy of morals and manners, resulting from a state of society where power has no restraint, and the weak have none to succor.

3d. Slavery has framed and incorporated into the very structure of so-

ciety, a system of antagonist relations—fermenting jealousies between different sections, distracting our public councils, with the conflict of warring interests, weakening our national energies, and imminently jeoparding our national existence. It has desecrated our federal city, smitten with its leprosy our national temple, turned its sacred courts into human shambles, and provided seats for them that sell men. It is at war with the genius of our government, and divides it against itself. It scoffs at our national Declaration, brands us with hypocrisy before the nations, paralyses the power of our free institutions at home, makes them a hissing and a by-word abroad, and shouts our shame in the ears of the world.

BLESSINGS OF SLAVERY.

4th. What are the blessings that slavery has conferred upon THE CHURCH, in return for its Christian baptism, and its hearty welcome to the communion of the saints?—It revokes the command of her Lord—"Go ye into *all* the world, and preach the gospel to *every* creature." It builds a new, and sanctifies the heathen barrier of a caste,—and while her prayers and her alms traverse oceans to find heathen in the ends of the earth, it shuts up her bowels against the heathen at her own door, and of her own creation; and, as if to make the church the derision of scoffers, it grants her special indulgence to make heathen at home for her own benefit, provided, by way of penance, she contributes a tithe of the profit for the conversion of heathen abroad. It makes her sacrifices a vain oblation, her Redeemer the minister of sin, terrible things in righteousness the answer to her prayers—and canopies the heavens above her with portents of coming judgments, which now for a long time linger not. It accounts her shepherds blameless as they traffic in the lambs of the flock—while round about Zion lamentation and wailing mingle with her songs, the daughters of Jerusalem weeping for their children, and refusing to be comforted because they are not.

THIS IS SLAVERY—slavery as it exists to-day, sheltered under the wings of our national eagle—republican law its protector, republican equality its advocate, republican morality its patron, freemen its body-guard, the church its city of refuge, and the sanctuary of God and the very horns of the altar its inviolable asylum!

Against this whole system, in itself and in its appendages, in its intrinsic principles and its external relations—we do with one accord, in the name of humanity and eternal right, record our utter detestation, and enter our solemn protest. Slavery being sin, we maintain that it is the duty of all who perpetrate it immediately to cease—in other words, that immediate emancipation is the sacred right of the slaves, and the imperative duty of their masters.

WHAT IS MEANT BY EMANCIPATION?

By immediate emancipation, we do *not* mean that the slaves shall be deprived of employment, and turned loose to roam as vagabonds. We do *not* mean that they shall immediately be put in possession of *all* political privileges, any more than foreigners before naturalization, or native citizens not qualified to vote—nor that they shall be expelled from their native country as the price and condition of their freedom. But we *do* mean that, instead of being under the unlimited control of a few irresponsible masters, they shall receive the protection of law; that they shall be employed as free laborers, fairly compensated and protected in their earnings; that they shall have secured to them the right to obtain secular and religious knowledge, and to worship God according to his word.

We maintain that the slaves belong to themselves—that they have a right to their own bodies and minds, and to their own earnings; that husbands have a right to their wives, and wives to their husbands; that parents have a right to their children, and children to their parents; and

that he who plunders them of these rights, commits high-handed robbery, and is sacredly bound at once and utterly to cease.

We maintain that every master ought immediately to stop buying and selling men, women and children—immediately to stop holding and using them as property; immediately to stop robbing them of inalienable rights which they have never forfeited. In a word, we say to the master—it is your duty to emancipate your slave immediately, that is, to stop taking away from the slave *those things which belong to him*, and to leave him unmolested in the possession of his body and soul, his earnings, his wife and children, as you are in the possession of your body and soul, your earnings, your wife and children.

PLAN OF OPERATIONS.

We shall seek to effect the destruction of slavery—not by exciting discontent in the minds of the slaves—not by instigating outrage—not by the physical force of the free states—not by the interference of Congress with state rights; but we shall seek to effect its overthrow, by ceaseless proclamation of the truth upon the whole subject—by urging upon slaveholders, and the entire community, the flagrant enormity of slavery as a sin against God and man—by demonstrating the safety of immediate emancipation to the persons and property of the masters, to the interests of the slave, and the welfare of community—from the laws of mind, the history of emancipations, and the indissoluble connexion between duty and safety—by presenting facts, arguments, and the results of experiment, establishing the superiority of free over slave labor, and the pecuniary advantages of emancipation to the master—by correcting the public sentiment of the free states, which now sustains and sanctions the system and concentrating its rectified power upon the conscience of the slave-holder—by promoting the observance of the monthly concert of prayer for the abolition of slavery throughout the world, that by a union of faith and works, we may bring our tithes into the store-house, and prove therewith the "God of the oppressed."

We propose for our *system of measures* to organize anti-slavery societies throughout the state, employ agents, circulate tracts and periodicals embodying our sentiments, invoke the aid of the pulpit, wield the power of the press—and implore the church to purge herself from the sin of slavery, disowning all fellowship with the unfruitful works of darkness," and "hating the garment spotted with the flesh." We shall practically testify against slavery, by giving a uniform preference to the products of free labor. We shall absolve ourselves from the political responsibility of national slaveholding, by petitioning Congress to abolish slavery and the slave trade wherever it exercises constitutional jurisdiction. We shall earnestly seek the emancipation of our free colored citizens from the bondage of oppressive laws, and the tyranny of a relentless public sentiment, and extend to them our hearty encouragement, and aid in the improvement of their condition and the elevation of their character. In the employment of these means, and in the prosecution of these measures —while we seek sedulously to "observe and do" the command, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him"—we trust ever to demonstrate in our intercourse with those of opposite views, that we are no less mindful of those other precepts, equally imperative, "Be gentle unto all men," "Be courteous."

With jealousy for the honor of God—with bowels of compassion for the perishing; with shame and confusion of face for the participation of the church in the accursed thing; with bitterness of soul for our sin, in no more remembering those in bonds as bound with them; with pity and prayer for those who hold them in bondage,—we utter in the ear of every oppressor, our own loud remonstrance and solemn warning, with

strong beseechings and many tears, that he will "undo the heavy burden, and break the yoke, and let the oppressed go free."

For success in this sacred enterprize, we cease from man, and look to God alone. In him is everlasting strength—with him the residue of the Spirit and plenteous redemption. His word has gone out of his mouth: "For the oppression of the poor, and for the sighing of the needy, now will I rise, saith the Lord; I will set him in safety from him that puffeth at him." His wisdom is our guide, his power our defence, his truth our weapon, his Spirit our comforter, his promise the anchor of our souls, his approval our exceeding great reward, and his blessing upon our past labors, a sure presage of the glory to be revealed in the triumphs of a redemption which already draweth nigh. Solemnly consecrated to the cause of EMANCIPATION, IMMEDIATE, TOTAL AND UNIVERSAL, we subscribe our names to this Declaration. The principles which it embodies we will, by the grace of God, forever cherish and fearlessly avow, come life or death. We may perish, but they shall endure.

Art. VII. *The Christian in Sickness.*

BY HANNAH MORE.

The sufferer has perhaps often regretted that one of the worst effects of sickness is the selfishness it too naturally induces. The temptation to this he will resist, by not being exacting and unreasonable in his requisitions. Through his tenderness to the feelings of others, he will be careful not to add to their distress by any appearance of discontent.

What a lesson against selfishness have we in the conduct of our dying Redeemer! It was while bearing his cross to the place of execution, that he said to the sorrowing multitude, "weep not for me, but for yourselves, and for your children." It was while enduring the agonies of crucifixion that he endeavored to mitigate the sorrows of his mother and of his friend, by tenderly committing them to each other's care. It was while sustaining the pangs of dissolution, that he gave the immediate promise of heaven to the expiring criminal.

The christian will review, if able, not only the sins but the mercies of his past life. If previously accustomed to unbroken health, he will bless God for the long period in which he has enjoyed it. If continued infirmity has been his portion, he will feel grateful that he has had such a long and gradual weaning from the world. From either state he will extract consolation. If pain be new, what a mercy to have hitherto escaped it! If habitual, we bear more easily what we have borne long.

He will review his temporal blessings and deliverances; his domestic comforts, his christrian friendships. Among his mercies, his now "purged eyes" will reckon his difficulties, his sorrows and trials. A new and heavenly light will be thrown on that passage, "it is good for me that I have been afflicted." It seems to him as if hitherto he had only heard it with the hearing of his ear, but now his "eye seeth it." If he be a real christian and has had enemies, he will always have prayed for them, but now he will be thankful for them. He will the more earnestly implore mercy for them as instruments which have helped to fit him for his present state. He will look up with holy gratitude to the great physician, who by a divine chemistry in making up events, has made that one unpalatable ingredient, at the bitterness of which he once revolted, the very means by which all things have worked together for good; had they worked separately they would not have worked efficaciously.

Under the most severe visitations, let us compare. if the capacity of com-

paring be allowed us, ovr own sufferings with the cup which our Redeemer drank for our sakes—drank to avert the divine displeasure from us.—Let us pursue the comparative view of our condition with that of the Son of God. He was deserted in his most trying hour; deserted probably by those whose limbs, sight, life, he had restored, whose souls he had come to save. We are surrounded by unwearied friends; every pain is mitigated by sympathy, every want not only relieved but prevented; the "asking eye" explored; the inarticulate sound understood; the ill-expressed wish anticipated; the but suspected want supplied. When *our* souls are "exceeding sorrowful," our friends participate our sorrow; when desired 'to watch' with us, they watch 'not one hour,' but many, not falling asleep, but both flesh and spirit ready and willing; not forsaking us in our 'agony,' but sympathizing where they cannot relieve.

Besides this, we must acknowledge with the penitent malefactor, 'we indeed suffer justly, but this man hath done nothing amiss.' We suffer for our offences the inevitable penalty of our fallen nature. He bore *our* sins and those of the whole human race. Hence the heart rending interrogation, 'is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.'

How cheering in this forlorn state to reflect that he not only suffered for us then, but is sympathizing with us now; that 'in all our afflictions he is afflicted.' The tenderness of the sympathy seems to add a value to the sacrifice, while the vastness of the sacrifice, endears the sympathy by ennobling it.

If the intellectual powers be mercifully preserved, how many virtues may now be brought into exercise which had either lain dormant, or been considered as of inferior worth in the prosperous day of activity! The Christian temper indeed seems to be that part of religion which is more peculiarly to be exercised on a sick bed. The passive virtues, the least brilliant, but the most difficult, are then particularly called into action. To *suffer* the whole will of God on the tedious bed of languishing, is more trying than to perform the most shining exploit on the theatre of the world. The hero in the field of battle has the love of fame as well as patriotism to support him. He knows that the witnesses of his valor will be the heralds of his renown. The martyr at the stake is divinely strengthened. Extraordinary grace is imparted for extraordinary trials. His pangs are exquisite, but they are short. The crown is in sight, it is almost in possession. By faith 'he sees the heavens opened, sees the glory of God, and Jesus standing at the right hand of God.' But to be strong in faith, and patient in love, in a long and lingering sickness, is an example of more general use and ordinary application, than even the sublime heroism of the martyr. The sickness is brought home to our feeling, we see it with our eyes, we apply it to our hearts. Of the martyr we read, indeed with astonishment. Our faith is strengthened, and our admiration kindled; but we read it without that special approbation, without that peculiar reference to our own circumstances, which we feel in cases that are likely to apply to ourselves.

ART. VIII. *On the controversy respecting the use of wine in the Sacrament of the Lord's Supper.*

It has become a question with many, whether the Temperance Society is not likely to prove a curse, instead of a blessing, to the church of

God. Already many of its members, (and some of them learned and influential, too,) have been led to advocate the disuse of *wine* in celebrating the Lord's Supper. And from the present aspect of things, there is a strong probability, that the use of wine in that holy ordinance, will be abandoned by at least many of the churches in this part of the union. What friend of the purity of the ordinances of the gospel, can read without alarm, the following extracts from a "Sermon on the danger of being over-wise," by the Rev. Dr. Sprague, pastor of the 2nd Presbyterian church, in this city? especially, too, when he is informed, that for these plain and honest remarks, the Dr. has received the grossest abuse, not only from individuals, but also from some of the *religious periodicals* of the day?

"Another way in which men make themselves over-wise on this subject is by *modifying the ordinance* [of the supper] to suit their own views; especially by inculcating the doctrine, or adopting the practice, of dispensing with the appropriate elements, or of substituting something in place of them, which the Scripture does not warrant; or to come fully to the point which I now have more particularly in view, and on which the movements of the present day will not allow me any longer to be silent—THE EXCLUSION OF WINE FROM THE LORD'S SUPPER. Do you say that it is impossible there should be any danger of such extravagance in an enlightened community like this, and that I am giving a false alarm in expressing the opinion that there *is* danger? You shall know then the grounds of my apprehension, and judge for yourselves of their validity. In the first place, there are several churches in different parts of the country, which, if I am correctly informed, have actually adopted the measure, and are of course strongly committed to its defence and extension. In the next place, there are in many of our churches, individuals, who suffer the cup to pass them in the communion service, on the ground that they believe the use of wine, even on that occasion, to be sinful. And then there are periodicals extensively circulated, lending their influence, in a greater or less degree, to this unhallowed innovation; and one religious newspaper especially, which has never, to my knowledge, been ranked among ultra publications, is giving forth a series of articles from the pen of an aged and highly respectable clergyman, designed to show that the exclusion of all that can intoxicate from the holy communion is essential to the triumph of the Temperance cause. And the writer of these articles is understood to be the author of a premium Tract about to be published, in which he endeavors to establish the same position, and which is soon to be scattered throughout our churches, and for aught I know to be sent to the dwelling of every one of you. And there are other great names too which stand pledged before the community to the same doctrine; and are doing all that industry, and zeal, and talent, and learning can do, to maintain and extend it. A distinguished professor of Biblical literature in one of our theological seminaries—a man whose name is known scarcely less abroad than at home, and is justly regarded as reflecting a lustre upon the character of his country—has told us in an Essay which has just appeared that, though he thinks wine *may* be used in the communion in such a way as to avoid reproach, and is not himself disposed entirely to abandon it, yet it is by no means necessary to the acceptable celebration of the ordinance; and is to be classed among the unessential accidents of the service, such as receiving the elements in a reclining posture, holding the service in an upper room, and other similar things, in which few churches now think of imitating the apostles. Another professor connected with one of our colleges, and a man too whose talents and acquisitions and virtues no one holds in higher estimation than myself, has written an Essay for publication, in which he endeavors to show that neither bread nor wine is essential to the acceptable observance of the Lord's supper; and that the Temperance cause cannot advance much farther until the use of wine is abolished from this ordinance. * * * * * *

"Does any one say what harm, after all, can result from the agitation of this subject in our churches, or even from the substitution of water for wine at the Lord's table? Will it not be the same thing, it may be asked, when the first shock occasioned by the innovation is over; and may not the ordinance be celebrated with greater safety, and equal acceptableness? I answer, if wine is not essential to the celebration of the communion, by the very conditions of the ordinance, I know not what is. I answer again, the very same spirit which would banish wine from the Lord's table, would banish the other element,—would annihilate the ordinance itself; and hence my respected friend, the professor, tells us that neither bread nor wine is essential to the acceptable celebration of the Lord's supper; and hence another individual with whom I have conversed, more than intimated his willingness to have the ordinance entirely abandoned, rather than it should stand in the way of the cause of Temperance * * * *

"Yet another reason, my friends, for bringing this subject before you:—the infidel

is casting upon this movement a look of self-complacent triumph. He is beginning to boast that we are getting rid of our Christianity by piece-meal;—and the signs of the times indicate to him, that under the wonder-working hand of modern theological refinement, both the doctrines and institutions of the gospel will gradually be frittered away, until his creed becomes our creed, and his hope becomes our hope. Is it worth while for Christians, by tampering with the ordinances of Christ, to give occasion to the enemies of the Lord to blaspheme?

"I cannot forbear to say too, that this innovation is a deep stab to the comfort of Christians in the commemoration of their Saviour's dying love. When I come to the communion table, and administer or receive the sacramental cup, I wish to think of my Redeemer and his death, and the hopes and blessings which I enjoy through him: I wish not to have my mind distracted by having the question forced upon me, whether I am not committing a sin by taking into my lips a drop of wine; and I hesitate not to say, that they who have taken the lead in this effort, who are urging either from the pulpit, or the press, or even in a more private way, the expediency of banishing wine from the holy supper, are responsible in a great degree for these painful associations by which our communion is embarrassed and embittered;—are responsible for imposing upon many a weak conscience a load which renders the approach to the Lord's table any thing else than a cheerful and profitable occasion."

Some may wonder, by what process of reasoning the ultra advocates of Temperance have come to the conclusion, that it is sinful to use wine in the celebrating of the Lord's Supper. The process is simply this: Not resting satisfied with the old doctrine, in relation to abstinence, which is so obvious both from reason and revelation, that "the use of alcohol though in itself considered, it be a matter of indifference, that is, neither a sin nor a duty, unless rendered so by circumstances, is totally to be abstained from, whenever such use is calculated to *offend* or throw a stumbling-block in the way of others," they have ascertained, in some way or other, that alcohol (the intoxicating principle) is rank poison, and that the smallest use of it, except as a medicine, is sinful, a positive violation of the sixth commandment: And hence alcohol being the same wherever found, whether it be in brandy, or in wine, in rum or in cider, they very naturally conclude, that all their drinks must be equally abandoned, by persons in health, otherwise great guilt is contracted, murder is committed. Accordingly when the Bible speaks of wine as a blessing and approves of the moderate use of it, they say, that the Bible in such places does not mean alcoholic or fermented wine, but only *must*, by which is meant the pure juice as at first expressed from the grapes and before fermentation has taken place.

This, they say, was the article, which our Lord miraculously produced at the marriage in the land of Gallilee. And this they say was that which our Lord used, and commanded to be used, in the celebration of the Supper, as the symbol of his shed blood. To admit that our Saviour enjoined the use of wine, properly so called. in celebrating that ordinance, they are aware, would be to admit that the use of wine is not *necessarily sinful*, and that therefore their fundamental principle above referred to is false; hence they most tenaciously maintain that the Saviour did not mean *wine* when he spoke of the "fruit of the vine," on the occasion of the institution of the Supper, but only *must*, grape juice as it runs pure from the clusters, after being mashed by the feet of him that treadeth in the wine-press.

In lately reading in De Moor we discovered that there were some ancient heretics who strongly opposed the use of wine in the Lord's Supper; and whose principles and mode of reasoning on the subject we found to be very closely imitated by our mordern *Hydroparastatæ*. We had concluded to prepare, for our readers, some account of these ancient profaners of divine ordinances, when, very unexpectedly, we met with the following article in the Evening Journal, and which entirely supercedes the necessity of the labor we had in view.

"In these times of great discoveries on the subject of wine, having some curiosity to know whether the doctrines which now begin to prevail, are really something "new under the sun," I have been looking into some venerable vellum covered Tomes, and I find the words of the ancient preacher still verified, "that which hath been is now" —"it hath been already, of old time which was before us." If you think the result of my enquiries will amuse or instruct your readers, they are at your service.

"In the second Tome of Suicer's Thesaurus Ecclesiasticus, a very elaborate work, (for it is the fruit of twenty-four years of indefatigable labor, and professes to exhibit every thing relating to the *phrases, rites, dogmas, heresies*, et *hujusmodi alia*, mentioned in the Greek Fathers) we have some curious information on the great subject of Wine and Temperance. In p. 467, under the word οἶνος—*oinos*—which all the readers of the Temperance Intelligencer know is the Greek word for Wine, the author tells us "that some of the *heretics* entirely abandoned the use of Wine. This did *Tatian*, who, says Theodoret, was the leader of the Hydroparastatæ, (i. e. cold water men,) and the Encratitatæ, (or temperance men). Concerning the latter, Epiphanius says, 'they entirely abstain from the use of Wine, saying that it is from the Devil, and that those who drink it or use it,' (that is, 'who drink it themselves, or provide it for their friends, or persons in their employment,') 'are wicked men and great sinners.' 'The followers of Severian also abstain entirely from Wine. Photius testifies the same thing, and assigns as the reason, 'that it is the cause of intoxication.'' Of all these heretics, however, the Hydroparastatæ, or cold water men, appear to have been the most conspicuous. In the account given of them, page 1349, reference is made to Epiphanius, Theodoret, and the Canons of the Concilium Trullanum, in which this is denounced as a 'wicked heresy.' The learned author also quotes Balsamo, and Augustin, who say that "the Hydroparastatæ, or cold water men, were so called *because they used water instead of wine in the Sacramental cup*," and also from Clemens Danæus, who has the following remarks on this subject: "This *heresy* of the cold water men, I believe, has arisen, not only in part from the Severians, who condemn the use of wine in the church, and partly from the Helcesaitæ, who worshipped water as a God, and revived the dogma, or, rather, error, of Thales, the Ephesian Philosopher, but, that it is the same with that of the *Encratitæ*, or *temperence men*, though under a different name. These men were entirely unworthy to be reckoned among the number of Christians, but should have been consigned to the rites of the profane Athenians denominated Nephalia and Hydraphoria, because in these, water instead of wine was poured out as a libation to their idols. The chief thing in this error is, *that in the celebration of the Lord's Supper, water should be substituted and presented instead of Wine.*" In the opinion of this writer, the maxim of the Roman Satirist, "nemo repente turpissimus fuit—nobody becomes wicked all at once," was here exemplified, for he goes on to say, "This thing they could not have of, nor would have dared to do, *had they not condemned Wine according to the ravings (deliriis) of the Severians*, and extolled water like Helcesaitæ; and regarded as abominable, and to be detested, certain kinds of food, like the Encratitæ. The foundation of this error seems to have been laid when men, not content with the holy and simple institution of the Supper which was established by Christ himself, added to it figments of their own. To the two symbols of bread and wine appointed by Christ, they added a third, namely, water, which, they taught, being mixed with the wine, signified the union of Christ with the Church. One change being thus introduced, the progress to another was easy. These water heretics had to advance but another step to substitute water *only* for the Wine of the original institution. Nor was this all, for who shall say to the ever restless spirit of change, "hitherto shalt thou come and no farther?" It was not long till the Barsaniani and the Semidalitæ rejected both the bread and the wine, and in their stead took only so much of flour or meal as they could hold between the finger and the thumb, which they scarcely tasted with their lips, and the Manicheans not only rejected wine, but added other practices too profane and abominable to be mentioned. "Thus," adds Danæus, "nothing was left in the religion of Christ untouched by Satan, but all and every thing, even the most solemn, was shamefully polluted and debased."

"But to return: "Deservedly therefore," says Suicerus, p. 1123, "were these followers of Tatian, namely, the *Temperaace men* and the *cold water men* condemned, who, *under the pretence of temperance*, avoided the use of wine, and in its place used water only, in the Holy Sacrament." This doctrine, characterised by a council already mentioned as a "*wicked heresy*," appears to have prevailed to a considerable extent in the primitive church; but, it is worthy of remark, among those only who *previously condemned the use of wine.* This brought out not only some of the most distinguished men of that day, but even the solemn decrees of councils in condemnation of these errors, and in defence of the purity and simplicity of the institutions of the church. Were not this article too long already, a superabundance of these might be produced. Take the following as a specimen. Suicerus, p. 467: "To the wicked doctrines of these men the ancients manfully opposed themselves." Can. Apostol. LI. '*If any*

bishop, or presbyter, or deacon, or any one of the number of the clergy, not on account of the practice of piety, but through contemptible and disgusting singularity, shall abstain from wine, let him either reform, or be deposed and cast out of the church. So also with a laic.' The LIII Canon of the same council runs thus: '*If any bishop, or presbyter, or deacon, on festival days, shall not use flesh and wine, acting with disgusting singularity, and not with a view to the performance of religious duty, let him be deposed as one having a seared conscience and causing many to offend.*'" Chrysostom in his first Homily to the people of Antioch thus speaks: "Let there be no intoxication, for wine is the production of God; intoxication is the work of the devil. The cause of intoxication is not wine, but luxury. Accuse not the creature of God, but the folly of thy fellow servant; for by neglecting to punish and correct the transgressor, thou reproachest thy Benefactor. Since, therefore, we have heard that certain persons say such things, let us stop their mouth; for not the use of wine, but the immoderate use of it, produces intoxication." Again. "Wine is not evil, but the immoderate use of it." So also Theodoret. "It is not evil to drink wine, but to drink it immoderately is pernicious." To the same purpose Photius. And again Chrysostom. "I am not opposed to drinking wine, but I am opposed to getting drunk. Wine is not an evil, but the intemperate use of it is disgraceful; for wine is the gift of God, but intemperance is the invention of the devil."

There have then been temperate excitements before the present, and it is manifestly incorrect to call the ultra temperance doctrines of the present day, and the practices founded upon them, "*new measures.*" They are no such thing. Neither are their advocates "*innovators,*" as they are sometimes called. They are only the humble followers of Tatian and Severian, of Thales, the heathen philosopher of Ephesus, and the cold water men and water worshippers of the second and third centuries. It is true, indeed, the moderns have not made the same proficiency as these ancient worthies, but they are making rapid progress in the same track, and to what extent they will go it is impossible to tell. A vast number of "*enquirers,*" laying it down as an axiom that the use of wine is sinful, or at least a very improper and dangerous thing, already doubt the propriety of using it in the ordinance of the Lord's Supper; and there can be no doubt if the axiom be just, the conclusion is inevitable. Not a few, like those of old, plead for mixing water with the wine, so as to dilute the sin. Others thinking to avoid this absurdity, propose the use of *must*, which they think is the correct rendering of the Hebrew *Tirosh*, (a thought which did not occur to the Hydroparastatæans of old; or rather they foolishly thought that *must* was the invention of the devil, as much as wine itself; an opinion in which I believe they were not alone.) And some two or three individuals are spoken of as already nearly equal to their sires. Some may suppose from this paper that the writer is no friend to the temperance cause. It is not so. The temperance cause had his best wishes so long as it confined itself to its legitimate object, and pursued this by lawful means; but when its indiscreet friends, in order to build up this confessedly good cause, go to throw the institutions of our holy religion, and to assail the characters and impeach the motives of such as demur at their unhallowed proceedings, it is time for every serious and *temperate* man to say

"ENOUGH."

Art. IX. *On Patience.*

Patience, is a holy behaviour in affliction; a rectitude of mind under a cross; a heart moving by the word of God, when whipt by the hand of God. Patience, is a soul enjoying itself in every condition.

Patience, is an even sea in all winds, a serene soul in all weathers; a thread even spun, with every wheel of Providence; it is a soul above extremes, neither in excess, nor in defect; neither over-sensible, nor under-sensible of any affliction; neither without tears, nor without hope; neither murmuring nor presuming; neither despising chastisement, nor fainting when corrected. Affected with all; cast down with nothing; quiet when tossed, very quiet while extremely tossed; expecting his salvation from God, when none can be had from man.

Patience—it is a soul at rest; a soul daily at rest in God. Wives gone, substance gone, houses plundered, Ziklag burnt, all mourning, many murmuring, ready to stone and kill David, and yet he makes up all

in God, and is at rest; this is patience. Patience—it is as Jacob sleeping heartily upon a stone; a heart at rest in hardships: it is a poor widow, cheerfully giving and obeying a prophet, though but little meal in the barrel, and but a little oil in the cruse; it is one cheerfully going to eat her last provision and die; it is one quietly going to take a view of Canaan, and die at the dôor, making death, life; Christ, Canaan. It is one going to sacrifice an only son, with a—*God will provide.* Patience can speak no worse divinity in the greatest strait; it is one breathing out a soul at rest, in the face of the cruelest misery—*Not my will, but thy will be done.* If this cup may not pass, let my blood pass; if this cause cannot live, without I die, let me die; let money go, let life go, that Christ may stay, the will of Christ may be done. *Let the will of the Lord be done,* that is a patient man's—*Amen.*—All runs into this. *That patience is a holy behaviour in affliction. Let patience have its holy work.*

Art. X. *Summary.*

Scotland.—The General Assembly held its first meeting on Thursday last. Dr. W. Thomson was chosen Speaker, or Moderator, of this ancient body. The more rigid members are attempting to exclude from the lay eldership all such persons who do not practice religious worship twice a day in their families. This question it is expected will give rise to much discussion. The Assembly has refused to accede to the request of the Church of Geneva to send a deputation thither to join in celebrating the third century of the Reformation. It was announced by Dr. M'Farlane that the Genevese Church had lapsed into errors and heresies, and that, consequently, the Church of Scotland could not accept her invitation.

"The Philadelphian, of the 16th July, contains an article written in imitation of Scripture phraseology, imputing no very honorable motives to Drs. Green, Alexander, and Miller, touching, among other things, the newly appointed Professors in the Theological Seminary at Princeton. We have repeatedly seen the same style of writing adopted for purposes of slander, or for political effect. But we have yet to learn that it ever succeeded. The good sense and religious feeling of the community repel such attempts, as impious witticism and profane mockery. But it is quite tolerable in such cases, compared with the outrage which it inflicts when it appears in a religious paper, and assails religious men and religious institutions."—*Charleston Observer.*

Select Sentences.—The following are copied from a little work by an old Puritan, *Ralph Venning*, entitled "Milk and Honey, or a miscellaneous collection of many Christian sentences," first published 1653.—*Ch. Int.*

He that is little in his own eyes, will not be troubled to be little in the eyes of others.

What we are afraid to do before men, we should be afraid to think before God.

The best way to please all, or displease any with the least danger, is to please Him, who is all in all.

A man should not praise his works, but his works should praise him.

Free grace calls for full duty.

It is a mercy to have that taken from us which takes us from God.

A saint doth not so much good works to live, as live to do good works.

He that contemns a small fault, commits a great one.

Nothing keeps men more in folly than their wisdom doth, nothing makes them more unrighteous than their righteousness.

The soul is not so much where it lives as where it loves.

He is the best Christian, not who talks most of God, but who walks most with God.

Changes of condition are but exchanges of mercy for a gracious soul.

He lives long who lives well; for time mis-spent is not *lived* but *lost.*

Our holiness causeth not God's love, but God's love causeth our holiness.

Superstitious men do not *fear* God, but are *afraid* of God.

It doth not *befit* religious men to be religious by *fits.*

The returns of prayer call for the returns of praise.

He that is always angry with sin, shall never sin in his anger.

When thine hand hath done a good act, ask thine heart if it be well done.

CONTENTS.

☞ Our Prospects.—The present prospects of the Monitor are less encouraging than they have been for a number of years past, and it becomes necessary for us to call upon our friends and patrons for a little extra exertion. We have no notion that this work, after having passed through all the dangers of infancy, till it has entered upon the 12th year of its age, should be suffered to die so long as we are furnished with the means of keeping it in existence; therefore we take this opportunity to inform the members of our church generally that they have been of late a little too remiss in the discharge of their duty respecting the maintenance of a periodical among them devoted exclusively to their interests. As the old are called off from the field of their labors, to enter upon their rest, the young, instead of coming forward as they should do and taking their places, are too frequently found fleeing from their post, and falling into the ranks of a more popular profession; where they find more to please the fancy and delight the senses, and greater liberty to follow a gay and fashionable religion; and less restraint from the rigid rules of the bigoted Reformers, who always contended against every improvement in religion and would allow nobody to be right but themselves; and would never permit any means to be adopted for converting the world for which no authority could be shown from the scriptures. Again; others are indifferent, they say if I should subscribe for the Monitor it would add but one to the list, and it can get along well enough without me. Others again are totally careless about making payment after they have subscribed; it is only two dollars per annum and that is not much, the Monitor will do well enough if I should let my account lie over to another year; and perhaps when the next year comes round there is no good opportunity, &c. In such like, and in innumerable other ways, are our exertions cramped. We expect, therefore, at the ensuing meeting of Synod, to receive a large amount on old scores and at least a hundred new subscribers, that we may be enabled to pay the printer and paper maker, and go on with renewed vigor.

C. WEBSTER.

Albany, August 1, 1835.
